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COMMUNICATIONS.

"UNION OF CHURCH AND STATE."

The folly of accusing Presbyterians with a design of uniting church and state, is well set forth in the following extract from a manuscript sermon, lately preached by Rev. H. Norton, pastor of the Union presbyterian church in New-York city. The extract is furnished for our columns through the kindness of a friend, who often favours us with his communications:—

How this charge appears in this country at the present time.

It is brought more particularly against the Presbyterians. They are said to be engaged in a conspiracy against this great republic, or are attempting to subvert the liberties of the people.

Those who make this charge are doing the *Presbyterians* honour, overmuch. It would be well if other denominations would move onward in duty, leave the Presbyterians in the rear, and take this odium from the presbyterian church, as they pass along.

Whether there is any foundation for this charge or not, you may judge in the first place, by looking at the constitution of the presbyterian church. This constitution was framed with special reference to this principle; that ecclesiastical and civil government should be separate. It recognises the kingdom of Christ as not belonging to this world, and of course not to be united with civil government or with the world.

"God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

"Civil magistrates may not assume to themselves the administration of the word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever, shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever.

"It is the duty of the people to pray for magistrates, to honour their persons, to pay them tribute and other dues, and to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever."—*Const. Pres. Church, chap.* 23, *sec.* 1, 3, 4.

"And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God."—*Ib. chap.* 20, *sec.* 4.

On the other side of the Atlantic, the Presbyterians have never been charged with uniting church and state. They have no connection with the civil government; do not believe in a union between civil and religious affairs; and *for this very reason*, have always been opposed by the sovereigns of Europe.

That you may see that this is not mere assertion, without proof, I will bring forward the testimony of one, on this subject, who will not be considered very partial towards the Presbyterians. I refer to Hume, that notorious infidel. He declares that Queen Elizabeth opposed the Presbyterians or Puritans, (for the Presbyterians are their descendants), "because of their attachment to civil liberty." "By them alone," Hume says, "the precious spark of liberty had been kindled and was preserved, and to them the English owe the whole freedom of their constitution."

Hume also says, that James 1st "saw in the Presbyterians of Scotland a violent turn towards republicanism, and a *zealous attachment to civil liberty*;" and that James declared, "that there is no more agreement between *presbyterianism and monarchy, than between God and the devil*."

He further asserts, that in the reign of Charles 1st, "they were disgusted with the court, from their attachment to the *principles of civil liberty*, which *were essential to their party*."

Finally, Hume says, these Presbyterians "shipped off to America, and founded a government, where they enjoyed all that liberty which they desired, but could not obtain in their own country."

But these people are now charged with *uniting church and state*. They are said to be subverting the liberties of this country, while they adopt the same civil and religious creed which has kept alive the spark of liberty in Europe, infidels themselves being judges.

Two charges, directly opposite to each other, brought against those who embrace the same views and sentiments of civil and religious liberty, *cannot both be true*. If the charges on the other side of the Atlantic are true, as kings and infidels affirm, then the allegation that Presbyterians in this country are subverting the liberties of the people, is the most ludicrous that was ever made by the tongue of mortal.

But after all the noise which the cry of "*church and state*" has made through the country, and all the prejudice which it has excited, it is a matter of fact, that *wicked* men have been trying to *unite church and state*. The only way by which civil rulers and politicians have succeeded in condemning Christians in ages past, has been to interfere with their *religion*. They have enacted pernicious and outrageous laws, subverting the foundations of religious principle; they have armed these laws with the heaviest penalties, and required the people of God to obey them or suffer. The faithful servants of God have determined to obey God, rather than man. This has been called obstinacy by the wicked, and has kindled the fire which has burnt up the bodies of the saints. Christians have always been the best subjects, as far as civil law has been concerned. They have always been prompt to obey. Even Louis the 14th, that bitter persecutor of Christians, said, that he had reason to applaud *their fidelity and zeal in his service*. They omitted no opportunity of giving him evidence of their loyalty, *even beyond all that could be imagined*; contributing in all things to the advantage of his affairs." Yet after this, he ordered them to leave his kingdom in fifteen days, or turn Roman Catholics, or be put to death.

It is only when rulers have made laws contrary to the laws of God, that Christians have refused to obey. This is the way which wicked men have devised to bring charges against the people of God. Look at the case of Daniel—Dan. vi, 4—5:—"Then the presidents and the princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful; neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except as we find it against him concerning the law of his God."

They could find fault with nothing but his *religion*. They discovered that Daniel prayed to the God of heaven three times a day. Now, let us have a law, that no man shall pray only to the King for thirty days. The law was made; but Daniel would pray to his God, although contrary to law; and he was thrown into a den of lions.

Look at the case of the three men mentioned in Daniel iii. They would not worship Nebuchadnezzar's image. So they were thrown into the burning fiery furnace.

So in hundreds of instances since that time. So, we have reason to believe, it will be in time to come. Christians will be put to death for not submitting to the wicked laws of wicked men, who are thus trying to *unite church and state*.

MATERNAL ASSOCIATIONS.

Practical Hints to Maternal Associations, and to Christian Mothers: By a Mother.

(*Continued.*)

And 2d. The bible is the rule for the christian parent's life; it is the rule by which the life of your child is governed? Its first command to children is, "Obey your parents in the Lord." Does this fall upon his ear as the command of God; and has he been taught, that *all his life*, as a child given to God, he is bound to obey, chiefly because God requires it? Do you inculcate and enforce obedience because it is required by the law of God? How is it to be accounted for, that so many christian parents venture to allow their children to violate this command, written again and again on the sacred page? The christian mother *who remembers her vows of dedication, cannot do it*. The bible gives the command. It prescribes the remedy if the command be violated. It gives the warning, too, in the case of Eli, whose sad story will convince your child that correction is the parent's duty. In families governed by the bible, it has often been said by one little child to another, "Don't do this, because God has said, "Children, obey your parents." Christian mother, are you weeping in secret places for your son, and saying, "Oh, that he might live before thee," while you allow him in the sin of disobedience? Can you venture to hope for the blessing of the Holy Spirit on your child, while violating his positive command. *Remember if he is old enough to rebel against authority, he is old enough to be taught obedience.* And as soon as he can understand the command of God, repeat it to him when he sits down and rises up, and obedience will in most cases be secured.

The bible ought to govern this consecrated child; but here the field is so ample, that it is difficult to mark distinctly all its sacred requisitions. An illustration or two must suffice. Take a prominent one. "Remember the Sabbath day, to keep it holy." Scarcely a command in the bible comes to you, christian mother, in so much mercy and kindness as this. Worn out with cares and labours, how quiet and refreshing to you is the repose of the Sabbath. Is it to your children also the day of sacred rest and enjoyment; the "day of all the week the best?" It is a grief to think how many mothers lose entirely the happiness and rest provided for them on this blessed portion of time, because they do not instruct their children how to keep it holy. Others retire to their closet to get away from the noise of their children, who are perhaps left either to play, or wear out the Sabbath as a wearisome day of vacancy. Dear consecrated children, why should you thus be denied your measure of happiness, designed for you as children of the covenant! The Sabbath, with all its delights, is for you. The goodness of God has provided in the Sabbath school a relief from the dulness they have been compelled to feel at home. No mistake can be greater, than for the mother to suppose herself at liberty to enjoy her rest, her reading, and reflection, alone. It should be a day of delightful interest to your children. Speak of its return as longed for; tell them a day in God's courts is better than a thousand, and with a face beaming with holy serenity, let your morning salutation be a welcome to the Sabbath morn. Let none of its hallowed hours be passed in selfish repose. Take them with you to your retirement, and let them hear you bless God for this sacred rest. Hand in hand, lead them to the house of prayer, and as you go, tell them the "Lord will be in his temple," and what their conduct should be in his presence. Let the very sanctuary be spoken of with delight. I knew a child of four years, who would call it by no other name than "the gate of heaven." Be very attentive to their behaviour in public worship. To the grief of members of maternal associations, it has been remarked, (and with too much justice), "that their children conduct no better in the house of God than others." It ought not so to be. How can a pious mother suffer her child rudely to break in, on the worship of the "Lord in his temple." Said a little child, "Mother, when I look up to the minister, I think that Jesus is standing by, hearing his own word." With such impressions, a child will not be liable to trifle in his presence.

After the public worship is over, it will be your privilege to occupy the remaining hours. You want nothing but the bible.—Of its innumerable subjects, you have your choice. Your little auditors will delight to listen to its interesting stories, and after reading a few verses, they will love to tell you what they think they mean.

You can tell them the story of the innocent babe of Bethlehem, and proceed with the history, till he dies and ascends to heaven; and here you can tell them for whom he shed his blood, and never will they be so likely to feel the guilt of sin, as when their compassion is touched for the sorrows and sufferings of the Lord of glory. Spread out a picture of heaven; tell them just what the bible says of the streets of gold, and tree of life; tell them of all the children you ever heard of who died in Jesus and are with him, and of their white robes and songs and crowns, and that *they* can never enter this glorious world, unless their sins are forgiven and their hearts renewed. Draw out a scene of the judgment; show them how the angels will come, and where the Saviour will sit, and the myriads who will accompany him, and bring every truth you utter home to their own hearts; sing with them the infant songs of Zion, and believe me, the day will be too short for all this heavenly employment; and at its close, if you have not read in retirement five minutes, you will find that you and your children have travelled a Sabbath day's journey towards heaven; and after such a Sabbath, I have known the resolution formed in the heart of a child more than once, "This night I will begin to love my Saviour." Oh, if a christian mother ever has a view, strong and clear, of the heavenly land, it is after thus taking her little ones up to Pisgah's top, and with the bible as her instrument, pointing out all its glorious beauty. The distance between earth and heaven is annihilated, and the moment is near, when she shall say, "Here am I and the children thou hast given me."

It is unnecessary to go through all the commands and requisitions in the word of God, to show how they can be brought within the reach of an infant's mind. The wayfaring man need not err, much less the little child, blest with a mother who performs this work of God diligently. I do not say that there is a necessary connection between the use of the means and a right state of heart toward God; but I do say, we have no right to look for a blessing, while we disobey the express command of God, and violate our own covenant engagement to do this work diligently; and in this neglect we find another reason why our children are not sanctified in infancy.

It is observed, that of all religious denominations, the Jews are the most obstinate in their belief, the most confirmed and unyielding in their opinions; and why? Simply because from earliest youth, their traditions and ceremonies have been taught them diligently, and associated with all the recollections of childhood. There is not a command of the bible which may not be brought to bear on the mind of a child, so as to prevent the painful exhibitions of sin which we often witness. I know that dishonesty, falsehood, and profaneness, are startling names, and many a mother would say, "My children are free from sins like these." It may be so; but the little child who took a lump of sugar from the bowl, or piece of cake from the closet, when you were absent, has already violated a command of God. "Oh, that is a trifle," says the mother, who perhaps calls the little one a rogue, and removes the temptation out of his sight. *A trifle!* Oh, this single word is the rock on which our infant children are shipwrecked; the snare of the fowler, in which they are taken and destroyed. So long as Satan can convince you that the sins of your children are trifles, he will keep them out of the fold of Christ. You may reply, "All children do thus, it is a part of their nature." Yes, it is a part of their sinful nature, I confess; but where care has been taken to make a child understand the law of God on this point, the case is rare indeed, in which he will advance so far in iniquity as to take even a lump of sugar which is not his own. *Habits of integrity are formed when children are governed by the bible.* "He does not know any better;" and why? Simply because you have not taught him the word of God "diligently, when you sat down and rose up." Every mother, acquainted with herself, will tell you that she seldom sees a fault in her child, the cause of which she cannot trace directly back to herself.

A large majority of mothers in our country are full of cares; busy from morning till night; and such may say, "We have no time to do all this for our children. We have long felt that we can do but little for them. God must do the work, and we believe he wlil in his own good time. Besides, we have no talent or ability to pursue such a course." These objections are often urged, when God's commands are pressed on the conscience. You are the very persons, my dear friends, to whom these remarks are principally addressed; and my object is, to show how easily this great work may be done, if you take it in season, and do not throw obstacles in your way. Nothing has been suggested which has not been successfully tried by mothers as full of cares as yourselves. This work requires no set lessons nor long prayers; nothing to take you from your accustomed employment. With one infant in your arms, your eye can follow the others; your ear can listen to their conversation; and never should a mother's ear be more attentive, than when her children are at play, to watch the first rising of selfishness or passion, and meet it with a word from the bible. Let their play ground be always near you, if possible, and let eye and ear be on the alert, for the adversary of their souls is near, and he will flee at the sound of the word of God.

(To be continued.)

For the Western Recorder.

THEOLOGICAL SYSTEMS.—No. IV.

"Science, falsely so called."—St. Paul.

Systems of theology upon the common plan, have produced one effect very extensively, which is not often noticed. They have perpetuated among their votaries, more or less of the same general mode of searching for truth, as prevailed amongst the schoolmen and the followers of Aristotle before them. The Baconian philosophy has exercised but a partial influence over the minds of system-makers in theology. But what have principles of philosophy to do with religion? No more, I suppose, than common sense has to do with our general mode of thinking, inquiring, and teaching. The *true* disciple of Bacon in philosophy, has the same advantage over the christian student, who adopts other principles, that he has in his investigation of nature, over those who preceded that great reformer. Truths, as found by the inductive plan, bring in each other in endless succession, but if we separate their connection by guesses, we not only substitute dross for silver, but we shut up veins, already opened to the mine of truth, and perhaps forever fail to strike them again. Systems constructed in the usual way, are like the feet of the image seen by Nebuchadnezzar; clay and pure metal are so mingled, that the mass has no real consistency, however strong it may seem. A full description of the evil in view, is not here intended. Were it drawn by an able hand, the church of Christ would be greatly benefitted by the exhibition of it, in its true colours.

It is not a little to be regretted, that so many in the theological world have neglected the Baconian philosophy. They of all other men need *sure* guides in the search for truth, and not only this, but they preeminently need to discover it in all its connections, since *their illustrations* depend so much upon truths not particularly revealed. They can effect little in the business of teaching, unless they can fasten religious truth upon the common mind by the hooks which common truths present. It is singularly unfortunate, that religious teachers should have been so backward in relinquishing the principles of the old schools in their reasoning. Dugald Stewart has well said, "that the amount of a man's knowledge does not depend so much upon the number of his ideas, as upon the relations perceived amongst them." So that the interposition of conjectures not only makes our truthful ideas fewer, but by hindering the appearance of their relations, cuts off one of the most available sources of mental power.

I shall, at present, mention but one more of the evils produced by the common theological systems. It is not the least of them, or the most likely to be remedied, unless by the more general operation of the Holy Spirit upon the human mind. They have done much to prevent the preacher from the study of the bible, and through him much to fix common attention upon other things than scripture truth. The bible is, with many, what the earliest historical and ethical writers are in the literary world. It is one of the original sources of information, valuable to the scholar indeed, but not intended for common use, unless as a kind of charm, necessary to the security of a good christian family. From the fact that its *own* truths are so sparingly advanced in any intelligible form, many regular worshippers of God have no tolerable conception of the glory that beams on its pages. It is a sun, whose brightness they do not at all conceive, having seen only the few scattering rays that pierce the mists raised by the pride of vain philosophy, while the glorious luminary is concealed behind.

The writer has not the vanity to suppose, that any representation of his pen will lead the devotees of system to say with Micah, "Ye have taken away my idols, and what have I more?" But it is really to be hoped, that many who have been using "a bit of lath" for their weapon, may be soon induced to substitute the sword of the Spirit.

C. S. A.

Many improvements have been latterly suggested in the method of governing schools and private families.—Take the following as a favourable specimen of this sort:—

From the Annals of Education.

FROM A TEACHER'S NOTE BOOK.

GOVERNMENT.

Much advantage will sometimes result from appealing to the pupils themselves in various matters of the *police*, if I may so term it, of the school, and showing them that what is done results from a desire to promote their own comfort and convenience.

"You leave the doors open a great deal, boys," says one teacher. "You must put a stop to this practice. I cannot suffer it any longer."

Perhaps a threat is added; the boys look with an expression of half sullenness, half defiance, at the master, and resolve to forget to shut the doors as often as they can. He who first is guilty of the neglect and receives for it a reprimand or a punishment, is regarded as suffering for noble resistance to tyranny.

Another teacher manages in a different way. "How many of you have suffered any inconvenience from cold to-day," inquires he with a pleasant look. A great many hands are raised in reply. "I have thought," continues he, "that the cold is increased by having the doors left open. It is some trouble to take care always to shut them; but I suppose you are willing to take this trouble for the sake of keeping yourselves warm.—How many are willing to try to shut the doors on condition that all the rest will?"

The hands are generally raised.

"Nearly all. But is it not probable that you will forget. What shall I do if any forget?" (A pause.) "How many are willing to be sent back, if they forget?"

Many hands are up, and the teacher promises to do the best he can to help them keep themselves warm, by noticing who leaves the doors open, and sending them back.—The boys will, if the business is kindly and gently managed, in some such way as above described, even appoint a committee to notice and report the names of those who neglect to shut the doors. This last measure may perhaps be carried into effect in some such way as the following:—

"I am not certain that I can notice carefully enough to accomplish your object.—You know that I am very busy, and sometimes so occupied that I do not observe that the door is open, until some of the scholars have become quite cold from it. Whenever *men* undertake to remedy any evil, they always like to adopt efficient measures if they try any. Will you do any thing more effectual than to ask me to notice and speak to any person who leaves open the door." (A pause.) "I do not know what you can do, unless you appoint a committee to notice who can do it more effectually than I. But I do not know that the boys would be willing to have a committee notice them, and report their names to me. Perhaps, however, most of them would, as this is a matter of common interest. How many would be willing?"

In every school where the master habitually treats the scholars with the kindness and frankness which they deserve, nearly every hand will be raised.

"Nearly all are willing. Then I have no objection to your appointing a committee. How many shall there be?"

Boys. "Three." "Five." "Two."

"Several numbers are mentioned. How many are in favour of five? Of three? Of two? The majority are in favour of three?"

With the same spirit, and in substantially the same manner, the other arrangements may be made. In all such references of minor business to the boys themselves, however, great care should be taken to prevent their supposing that they hold the reins of government. No principles but those of *implicit-submission* will answer at all in a school or a family. The teacher must be an *absolute monarch*. He may, however, like other absolute monarchs, delegate power.

Take another instance of the manner in which the pupils of a school may be led to take an interest in carrying its arrangements into effect.

"I observed to-day that several of the boys did not come in immediately after the recess. It was five minutes after the bell rang before all were in. Now I think I should do wrong to take more than fifteen minutes recess, though I should like more myself, and therefore if it takes you five minutes to come in, I ought to ring the bell at the end of ten. How many are in favour of having the bell rung after ten minutes, so as to allow you five minutes to come in?" (No votes.) "Perhaps, then, you think that it is not necessary to have so much as ten minutes. I do not know but that you would like to try to-day, and see how much time is necessary. And certainly if you find that it will not take more than one minute, I shall be glad to let you have the whole time. How many are in favour of being allowed to-day to try?"

The hands will in such a case generally be raised.

"I am willing that you should try to-day, and will regulate the ringing of the bell hereafter according to your own decision."

The boys will, after such remarks, nearly all be punctual, and will look with uneasiness and impatience upon the loiterers who come in late. The master says, on the next day—

"I noticed, yesterday, that nearly all were in their seats in a very short time after the bell rang; but a few were quite tardy.—Would it be right for me to ring the bell earlier, and thus shorten the recesses of the whole school, on account of these few loiterers?" *Boys.* "No Sir."

"Would it be right for me to allow these few to be tardy, and come in when they pleased?" *Boys.* "No Sir."

"What shall I do?" (A pause.) "I will wait until to-morrow; perhaps all will be punctual. I think every generous boy will be, especially, when he reflects that by prolonging his play a little for one day, he is doing all in his power to shorten permanently the pleasure of his companions."

Such a course will, if carried into all the plans and management of a school, soon produce a strong public sentiment in favour of what is right.

ERODORE.

From the Philadelphian.

WESLEY ON ELECTION.

Mr. Editor—I send you a short extract from the life of Rev. John Wesley, containing his sentiments on certain much controverted doctrinal matters. In what respects they differ from the views of all rational Calvinists, I should be glad to be informed.

"Having found for some time," says he, "a desire to unite with Mr. Whitefield, as far as possible, to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:—

"There are three points in debate, 1. Unconditional election, 2. Irresistible grace, 3. Final perseverance. With regard to the first, unconditional election, I believe,

"That God, before the foundation of the world, did *unconditionally elect* certain persons to do certain acts, as *Paul* to preach the gospel.

"That he has *unconditionally elected* some nations to hear the gospel, as *England* and *Scotland* now, and many others in ages past.

"That he has *unconditionally elected* some persons to many peculiar advantages, both with regard to temporal and spiritual things.

"And I do not deny, (though I cannot prove it so), that he has *unconditionally elected* some persons, thence eminently stiled the elect, to eternal glory.

"But I cannot believe that all who are not *elected* to glory, *must* perish everlastingly; or,

"That there is one soul on earth, who has not, nor ever had, a *possibility* of escaping eternal damnation.

"With regard to the second, irresistible grace, I believe,

"That the grace which brings faith, and thereby salvation into the soul, is irresistible, *at that moment*.

"That most believers may remember some time when God did *irresistibly* convince them of sin.

"That most believers do, at some other times, find God *irresistibly* acting upon their souls.

"Yet I believe that the grace of God, both before and after these moments, may be, and hath been resisted; and,

"That in general it does not act *irresistibly*, but we *may* comply therewith, or *may not*.

"And I do not deny, that in those eminently styled *the elect*, (if such there be), the grace of God is so far *irresistible*, that they cannot but believe and be finally saved.

"But I cannot believe, that all those *must* be damned, in whom it does not *thus irresistibly* work; or,

"That there is a soul on earth, who has not, and never had any other grace than such as does in fact increase his damnation, and was designed of God to do so.

"With regard to the third, final perseverance.

"I believe that there is a state attainable in this life, from which a man cannot finally fall.

"That he has attained this, who is according to St. Paul's account a *new creature*; that is, who can say, Old things are passed away, all things in me are become new.

"And I do not deny, that all those eminently styled the elect, will, infallibly, persevere to the end."

"SEEK, AND YE SHALL FIND."

The importance of seeking spiritual blessings, by earnest prayer, as we are on the way to the house of God, has been often seen in such precious instances as the one set forth in the following extract from the Christian Watchman. How unreasonable is it to visit such places in a thoughtless manner:—

On a late Sabbath morning, one who entered the house of God, a poor, burdened, distressed soul, who came from the closet, and from his knees, and all along the way could scarcely refrain from crying out for mercy, entered the door of the sanctuary earnestly praying that God would meet and bless him there, had just taken his seat, when the scriptures were read, and grace was given him to believe the testimony of free salvation which they disclose. In the songs of praise, which next were sung, he joined with a heart overflowing with gratitude, and with eyes so suffused with tears of joy, that he was scarcely able to trace the lines before them. In the public prayer that day, he united with his whole heart; and the gospel, which was dispensed, was food to his soul, which he received with the keenest relish. He returned to his house with feelings, O, how unlike those with which he left it! Along the way where he went, bowed down, groaning in spirit, and almost in despair, uttering his cries for mercy, he now returned praising and blessing God. He sought the retirement he had left, and casting himself at the foot of the cross, he lifted his eyes by faith to Him who died upon it. His soul was dissolved in tenderness, and that holy peace, which passeth understanding, took possession of his spirit. He cried out, "Lord, it is enough; I had dared to ask only the crumbs that fall from thy table, and thou hast fed me with its richest dainties." Reader, has the word of God, and the preaching of the gospel, been thus blest to you? There is no respect of persons with God; but, according to his promise, whoever calleth on his name, shall be saved. It must, therefore, be charged upon your guilty neglect, if you have not been thus favoured. Can you be disappointed, that again and again you have gone to the house of God, and returned unblest, if you have not in prayer asked for the blessing which you need? Alas, who could expect a blessing on those, who, with such trifling levity, such an entire absence of appropriate seriousness and prayer as are often indicated, walk forth in the pride of gaudy attire and self-complacent vanity, to appear in the immediate presence, and as the professed worshippers of the humble Saviour! Notice their deportment; listen to their conversation, as they go and return, and say, do you see the indications of prayer for God's blessing on the services of the sanctuary? Is it too much to say, then, that by this neglect, they make light of Christ?

TEMPERANCE.

STATE TEMPERANCE SOCIETY.

The Executive Committee would give notice, that that they have received county returns from all the counties in the state, with the exception of *Dutchess, Orange, Columbia, Ontario, Onondaga, Cayuga, Cattaraugus, Erie, Livingston, Ulster, Tioga, Rockland, Orleans* and *Queens*. The reports received are now in press, but any coming in within *two weeks*, can appear in the closing part of the state report. The committee would therefore urge on those societies in the state, not yet reported, to do so immediately, to *E. C. Delavan*, chairman of the Executive Committee.

By order of the Board,
R. H. WALWORTH, *President*.

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For the Western Recorder.

AN ANECDOTE.

MR. EDITOR—An anecdote was the other day related to me, illustrative of the progress of temperance. Mr. ——, an enterprising farmer, of the town of W——, in Massachusetts, had nearly brought his harvest to a close last fall, when he said to his hands, we have laboured hard, had excellent weather, and gathered in our crops in good order.—Now let us have a little something to cheer us up. So saying, he took his jug, and started for a neighbouring store. But at almost every step he saw somebody looking at him. He never noticed so many people in the street before, at that time of day, and every one looked as if he could guess what was to be put in the jug. He felt "a little flat," but hurried to the place of destination; when lo, the store, too, was full of people. He set the jug down slily at the door, and entered into conversation with the folks, as if nothing had happened. After waiting a long, weary while, with anxious expectation, he found an opportunity of whispering a word in private to the store-keeper, when he received for answer—"Spirits! spirits! we have had none in the store for a long while!" Your's, &c. X. Y.

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INTEMPERANCE IN BRUNSWICK, MAINE.

The following facts, says the Journal, were stated at the last meeting of the Temperance Society:—

1. Said a poor woman in this town, when inquired of respecting her situation, "I suppose you know what it is that makes us so poor; *my husband is a drunkard*." She then proceeded to say that her husband did next to nothing for the support of the family. Occasionally, he would earn a trifle by sawing wood, but he would spend at least half of it for rum, and then expect his share of provisions purchased by the remainder.

2. A woman went into a neighbour's house one morning before breakfast, to learn the condition of the family. *The man was drunk, and there was nothing fit to eat in the house.* Query.—Where did that man get his rum? "Wo unto him that giveth his neighbour drink, that putest the bottle to him, and makest him drunken also." So says the bible.

3. A promising little girl has an opportunity of attending a school, where she might enjoy some peculiar privileges. But she can attend only a small part of the time.—Why? Because she "has to lug wood," to keep the family from freezing. Why does not her father do it? *Because her father (father?) is a drunkard, and it takes all his time to earn and drink rum.*

4. A drunkard was beating his infant child in a most savage manner; the mother dared not interfere, and the child would perhaps have been killed, had not a young lady, who happened to be near, rushed in, at the entreaty of a neighbour, and rescued it.

5. Within a short time an individual did a little work, by which he earned two shillings. He visited a dram shop; he carried home with him to his destitute family eight cents worth of potatoes, having expended the rest of his earnings in rum.

6. One cold evening, a few weeks since, a little girl entered a house, and begged something for the little children at home to eat. They were crying for food, she said, and her mother had nothing to give them. The mother had an infant at her breast. The father of this wretched, starving family is in the vigour of life; but he is a drunkard.

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MEETING IN NEWTOWN, L. I.

I had the pleasure of attending a public temperance meeting on the 8th ult. in the presbyterian church in Newtown.

A letter on the subject of temperance was read to the meeting, from the Hon. James Lent, representative in congress from this district, and addresses were delivered by the Rev. Messrs Strong, Crookshank, and Beattie, all of the reformed Dutch church, and Mr. Napier, a respectable lay gentleman, *from* Charleston, S. C.

The letter from Judge Lent treated the subject with some minuteness; evinced deep and growing interest in the temperance reformation, and was received by his townsmen who heard it, with high gratification. He expresses his anxiety that "*all* his townsmen may not only approve, but become actual and active *members* of the temperance society." He expresses his astonishment at the prodigious changes which have taken place in relation to the use of ardent spirits at Washington, and on many of the great travelling routes. He states, that he "has not seen a pint of ardent spirits used since his stay at Washington this term; that from almost every private boarding house it is discarded, and in the largest and best hotels, is scarcely used;" that although previously a little sceptical himself, as to the practicability of lessening, to any important extent, the evils of intemperance, he is now firmly persuaded and quite sanguine that public sentiment may be really and entirely changed, so as to drive the monster intemperance almost from our borders; that such is the array of *facts, unquestionable facts*, from all parts of the country, as cannot fail to convince any unprejudiced man who will hear them, of the certain success of the temperance reformation.—*Long-Island Star.*

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Working Men and Morality.—The Middlesex Gazette, of the 16th ult. contains an address to the respectable working men of Middletown, and a preamble and constitution of the working men's association of that place. The fifth article of the constitution provides that any member, becoming addicted to drunkenness or other vicious or immoral habits, shall be expelled. This is doing the thing right. Let the working men connect sound morality with their other plans, and they will be sure to succeed—*Genius of Temperance.*

Temperance Society at Union Mission.—In a letter, under date Dec. 10, 1830, Dr. Weed says, "We have lately formed a Temperance Society, into which we hope to get some of our Cherokee, Creek and Osage neighbours, as well as our hired help, and the whites on the reserves near us."

Another Temperance Church.—The church under the care of Rev. James Patterson, Philadelphia, has unanimously resolved to be a Temperance Society, and to admit no member on any other ground than that of agreeing to total abstinence from ardent spirits, except when it shall be used for medical purposes.

INTELLIGENCE.

Greece.—The schools in Greece continue to flourish. More than forty of them have adopted the "Alphabetarian," from the Malta press; and a new edition of $15,000 copies is called for. The school at Syra, established by Mr. Brewer, and now under charge of Dr. Korck, embraced last June in its various departments, 534 children. Several of the larger scholars know the "whole gospels;" and some have committed the whole testament and the psalter to memory. The word in some instances begins to bring forth the fruits of righteousness. More recently, Dr. K. has suspended his efforts in this school with the exception of the scientific class, on account of some late governmental measures respecting the schools of Greece.—The suspension, it is hoped, may be but temporary. Mr. King, in a letter dated last August, says:—

"According to the new manual, lately issued by the government for the Lancasterian schools, every teacher is to have in his school library *a copy of the old and a copy of the new testament. Scripture history is to be taught, and the gospel.* In this I GREATLY REJOICE. If your labours, or mine, or those of the committee, or all jointly, have had the least effect, with regard to the gospels being taught in the schools of this country, we have no reason to regret such labours; and I cannot but hope that this is the case."

The Marquesas Islands.—The last Missionary Herald, after speaking of the reinforcement now on their way to the Sandwich Islands, adds as follows:—

"Should it be found practicable and expedient, a mission will be fitted out to the Marquesas islands, from the Sandwich islands, within a year from the arrival of the present reinforcement. General instructions have been given to this effect; but so much must depend upon events beyond human control, or even human foresight, that no very definite plan can now be laid with reference to the subject."

Madras.—At the latest dates, the mission here was prospering. Many additions had been made to the church from British soldiers, and from converted natives. A new church had lately been formed among the natives, consisting of twenty members. This station is under the care of the English Church Missionary Society.

Burmah.—Private letters represent Mr. and Mrs. Boardman as in very feeble health. The mission continues otherwise to prosper; and there are occasionally instances of conversion.

Bagdad.—A mission has been commenced at this place, by Rev. Messrs. Groves and Plander, from Shusha, under circumstances of very special encouragement.

A Retreat.—A letter has been recently published in the National Intelligencer, by some friend of the Sabbath, which gives the writer's views of the propriety of postponing the Sabbath memorials to a future time. The editor of the Christian Mirror expresses his views of the subject in the following judicious manner:—

"*A Friend of the Sabbath*," has addressed a letter to a member of Congress, which has been published in the National Intelligencer, and copied into many other papers, stating the reasons why himself and others, "who have hitherto been very zealous and active in petitioning Congress on the subject of Sabbath mails, now think it their duty to forbear from any further repetition of this kind of effort." They are, not any abatement of zeal for the sanctification of the Sabbath; not any doubts as to the perfect reasonableness of their former requests, or any weight in the reasonings of the committees of Congress on the subject; but the treatment they have received in and out of Congress has removed all hope of a favourable hearing; and even christian meekness should not deliberately court the repetition of calumny and insult. If the repeal of the desecrating law should be obtained, the amount of public sentiment leagued against it would be likely to thwart its influence, and engage in the pursuit of a counter system of profanation; it being to little purpose that good laws are passed, or bad laws abrogated, if there be not virtue enough in the community to sustain the execution of the wisest enactments.

"The writer retains in its full strength the conviction of the importance of the Sabbath, and believes that the best interests of mankind and of nations depend on its sanctification. He says, "The unsuccessful and maligned petitioners feel themselves in some measure in the situation of the primitive Christians, those despised and calumniated believers, who could not persuade the governments under which they lived to honour their Master. We have no reason to hope for any thing from our National Legislature. A majority of those who compose it, have no fellowship with our views, as to duty in this matter, or the chief source from which we are to look for the safety, prosperity, and glory of our beloved country. Let us cease from man, and look to Him who has the hearts of all flesh in his hands, and can turn them as he will"

"The letter is a most cutting and well applied chastisement upon the opposers of the petitioners, whether in authority or out. He has sounded a noble retreat; and must have made "both the ears of antagonists to tingle," and their hearts to misgive them, if they are not seared as with a hot iron. Having said this, however, we must add, that we are not convinced by his reasoning that it is our duty to desist from petitioning. We are "enlisted during the war," and shall not calculate upon the efficacy of our prayers for the conversion of our rulers and fellow-citizens, unless their sincerity is demonstrated by corresponding acts; unless we continue to ply them with arguments, appeals, and remonstrances."

Maine.—At the late meeting of the conference of churches for Penobscot county, the following resolutions were passed, viz:—

"That a committee of three be raised by this conference, to be denominated the standing committee on foreign missions; whose duty it shall be to introduce the subject of missions to the heathen before this body, at least once a year, and make such report or statement, respecting the operations of the Am. Board for Foreign Missions, as they shall deem best adapted to awaken an interest in the cause among the churches in this county. Also, to receive all monies committed to them for this object, and to transmit the same to the treasurer of the American Board at Boston.

"That it is expedient to raise a committee on Sabbath schools; whose duty it shall be to endeavour to increase the number of Sabbath schools in this county; collect facts relative to the state of Sabbath schools; and present a report at the annual meeting of this conference.

"That this conference will make a vigorous effort to have a Sabbath school established in every town and plantation in this county."

Ordination.—On Wednesday the 16th ult. Rev. *Samuel M. E. Kittle* was ordained over the orthodox congregational church and society in Townsend. We regard the settlement of Mr. Kittle, in Townsend, as an event highly auspicious to the interest of evangelical religion in that section of the commonwealth. There is in that vicinity a little band of orthododox churches, who have been constrained, for conscience' sake, to quit the temples where their fathers worshiped, and to erect houses for themselves, where they and their children may worship God according to the dictates of their consciences. We bid them God speed; and rejoice that their hands are strengthened and their hearts encouraged by the addition of Mr. Kittle to the number of their associated pastors.—*Boston Recorder.*

Advantage of keeping the Sabbath.—About three weeks ago, two waggoners came into Darlington district, each with a load of flour for sale. One of them attempted to effect the sale of his flour on the Sabbath, and drove round from place to place; but did not succeed, neither on that day, nor for several days following. The other laid by on the Sabbath, according to the commandment, and on Monday morning, bright and early, the neighbours collected together, and bought all his flour. This anecdote shows not only the advantage of keeping the Sabbath, but affords a favourable comment upon the morality of the neighbourhood.—*Charleston Obs.*

Episcopal Periodicals.—The Auburn Gospel Messenger presents the following enumeration:—

"How many have we even *nominally*, that are engaged in the work of explaining and enforcing the truth which we value? Beyond the following we know at present of none, viz:—"Philadelphia Recorder," weekly; not mentioned first because regarded as most "high church," but as the oldest. "Charleston Gospel Messenger," monthly. "Episcopal Watchman," weekly. "Children's Magazine," monthly. "Protestant Episcopalian," monthly.—"Gambier Observer," weekly; and *last* and *least*, our humble *little sheet*, "Gospel Messenger," weekly. Can it be any very great effort for the friends of our communion to give all these and even more ample support.

Seminary of the Canada Conference.—The committee appointed by the last annual conference of the methodist episcopal church in Canada, met last week at Hallowell, and decided to locate the seminary in Coburgh. About 900*l.* were subscribed in that town for the object.

Infant School at Calcutta.—The Bishop of Calcutta is making arrangements for the establishment of an infant school in the Bow-Bazar.

Generous Donation.—Samuel T. Armstrong, Esq. has recently presented the American Education Society with $1000.

REVIVALS.

The recent four days' meeting in this village, as we intimated last week, was a season of peculiar solemnity. Every thing, so far as we could judge, was conducted with the utmost order and propriety; and though the people came together in throngs, such stillness and solemnity reigned in the assemblies, as we have seldom witnessed. There was much visiting from house to house; prayer unceasing was offered; the word was preached with great boldness, and accompanied, we trust, with power from on high. Mr. Kirk, of Albany, whose labours with us were abundant, preached the closing sermon on Monday evening, in the large presbyterian church—Mr. Aikin's—which was crowded to overflowing. The subject, that of inquisition for the blood of souls, was awful beyond description, and the interest was intense. Between two and three hundred, we should judge, came forward to the anxious seats, and forty or fifty (the Baptist Register thinks sixty or seventy, or even more) rose up by request, and came forward in token of having given their hearts to God, during the four days. Last week was, on the whole, perhaps, such a season as Utica had never before seen. The work of God here has received a new impulse; and let it be the prayer of Christians, that it may long continue. During the third day, Sabbath, thirty-seven on profession, and others by letter, were added to Mr. Aikin's church; most of them, the early fruits of the revival.

Geneva, Waterloo, and Vicinity.—Interesting letters have come to hand from Geneva, under date of the 23d ult. The revival in that place commenced, it seems, sometime ago in a female seminary, where more than twenty give evidence of having been renewed. It has lately increased in every part of the town, and is still going forward in a wonderful manner. The hopeful subjects are not enumerated; but perhaps may be at this time, "not far from a hundred and forty."

"Although we have been unbelieving," says another of the writers, "the sweet influences of the Spirit are resting upon us. Hearts that were once filled with the spirit of the world, have become meet temples for the indwelling of the Holy Spirit; and mouths once filled with folly, are now singing hosannahs to the Son of David. Many towns around us share in the blessing. In every direction are glorious outpourings of the Holy Spirit.

"In Waterloo, the work is powerful beyond any thing ever known in this region. Seneca-Falls, also, and at the west of us, almost every town is visited with outpourings from the shower of mercy. Surely Heaven's Spirit is descending upon earth, and the connecting link is strengthening and widening; and though the sad traces of the fall are still awfully visible, yet the provisions for our restoration are so graciously manifest, that at times I almost desire to employ myself with the angel's song—"Holy, holy, holy, Lord God of Hosts, the *whole earth is full* of thy glory!" Would that you could be with us."

A clerical friend, who has just returned from the western part of the state, says he does not know of a town west of the Genesee river, that now remains unaffected.

Items.—A revival has commenced in the village of Auburn, with overwhelming interest. At Elbridge, also, there is a powerful work.

The work at Rochester received a new impluse, and some three or four hundred hopefully submitted to God, during the late four days' meeting. Probably the numbers there who are hoping, may now amount to more than two thousand.

Of the revival at Lockport, it is said that Mr. Cooley, editor of that wicked paper—"Priestcraft Exposed," is one of the hopeful subjects. The fact is stated by a correspondent of the New-York Evangelist; and the writer adds, that "other characters almost as notorious, are under its influence."

Factory villages in R. I.—The Rhode-Island S. S. Magazine mentions the existence of a revival at the village of Albia, in that state, embracing perhaps about fifty subjects of conversion, with a greater number of enquirers. The writer adds the following:—

"Among the factory population are some very striking instances of the power of grace, and the force of religious impressions.

"We hear from Warwick and Coventry, that in seven factory villages the good work is spreading in a most powerful and pleasing manner.

"Dr. Briggs, from Bristol, has lately informed us that prospects are unusually good in that town, as to the cause of religion."

Westminster, Mass.—Extract of a letter from a brother in Westminster, Mass. to his friend in Boston, dated Jan. 31, 1831:—

"The revival still continues; some of all classes have been made trophies of victorious grace. Mr. Mann's society has been wonderfully blest. Twenty-six were added to his church in December last; and there are thirty-six more that stand as candidates for the first Sabbath in February. These are persons from the age of 15 to 50, and upwards; a number of them heads of families. There have been some additions to the baptist society, and a number stand now as candidates for baptism. The revival throughout has been interesting. But there are many yet out of the ark, and there is need of much prayerfulness on the part of Christians to have the revival continue. Pray for us, that the Holy Spirit may continue his abode here, until every house becomes a house of prayer, and every soul is made a meet temple for his indwelling."—*Watchman.*

Cold-Spring, N. Y.—A correspondent from Cold-Spring, in a letter of the 10th inst. says—"The Lord is still in the midst of us, displaying his almighty power in the conversion of sinners."—*Evangelist.*

Among the Cherokees.—Dr. Butler, in a letter from Haweis, dated 8th of December, remarks:—

"There is now quite an excitement of religious feeling at Haweis. One was received to the church last Sabbath. Two have lately entertained hope, and several others appear to be under deep conviction."

Under date of November 22, Mr. Proctor, the teacher at Carmel, says:—

"We had quite an interesting time at our last communion season, two weeks since. Four full Cherokees professed to be desirous to know what they should do to be saved. They appeared well."

Revival in Wales.—At the annual meeting of the Eastern Baptist Association of South-Wales, which consists of eighty churches, it was found that the clear increase for the year had been 810. Several of the churches "had experienced an unusual degree of the influences of the Spirit."

Need of Revivals in our Colleges.—The following considerations are presented, among others, relative to this subject, by the American Quarterly Journal of Education:—

"It should deeply affect the hearts of Christians, that there are so few revivals of religion, at present, in our colleges. For three or four years there has scarcely been an instance of an extensive revival in a single college in the land. Hundreds of youth have finished their collegiate course, without ever witnessing any special attention to religion, in the places of their education. How different might have been their prospects, as well as their pursuits for life, had the church been properly engaged to pray for revivals of religion in colleges!

"The recollection of what God has done in past years for our colleges, and what he is now doing for his church in the world, should encourage every friend of the Redeemer to pray fervently for the descent of the Holy Spirit upon all institutions of learning. God is the same. His hand is not shortened, nor his ear heavy. The signs of the times also indicate that he is about to set up his kingdom in the world; and he will doubtless provide the nesessary instruments. In many places he is, at this time, reviving religion in a glorious manner, and converts are multiplied as drops of morning dew. Why should not the same heavenly influence be felt in our colleges? What can there be to hinder, if, with one heart and voice, we will arise and go to our Father, and importunately seek the blessing?"

Yale, Union, Bowdoin, Western Reserve, and Williams Colleges, as we learn by the journals just received, are all now in a greater or less degree enjoying the special presence of God.—More on this subject next week.

WESTERN RECORDER.

UTICA: MARCH 8, 1831.

Revival Notices.—These, it would seem, are again becoming scarce, through the delinquency of those who ought to furnish them. It would not indeed be strange, if, in these days of mercy, some should be found trembling for the genuineness of a work, which has become so powerful and so all-pervading in its influences, and been witnessed throughout such a wide extent of country. This circumstance, however, has nothing to do with the bare question of genuineness; nor would it, if a whole nation were literally to be converted in a day.—Revivals, it should be remembered, will for the most part be genuine, much in proportion as the word of God is faithfully presented, rightly divided, and seasonably applied, in connection with united, fervent, believing prayer.

The character of a revival, no doubt, is to be ascertained by the fruits which accompany and flow from it. If these are the genuine fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, as an apostle describes them, then it may be known assuredly that the work is genuine.—These fruits must be manifest, in the active promoters and friends and subjects of a revival; let other persons, professors or non-professors, appear as they may.

The evidence of these fruits, we admit, does not always appear in revival notices. They are specified chiefly in the abstract, lest the writers should seem to speak too much in the language of commendation. Converts are but as pardoned rebels, unworthy suppliants, restored to favour through infinite love, by the application of the blood of sprinkling. Older Christians, too, feel themselves at best but as unprofitable servants, ever prone to be slothful and disobedient; ever living far below their privileges, and falling short of what is required of them. The "faithful" minister, too, feels himself but an earthen vessel, marred perhaps, and broken—unfit for the Master's use. How shall persons like these be publicly set forth as exhibiting the graces of the Spirit? How shall they represent their own attainments, when telling the world what God hath wrought within them, around them, and through their feeble instrumentality? Here, we confess, is often a real difficulty. Editors too, we fear, are sometimes found to augment this difficulty, by waiting on the one hand for special communications from the individuals who have been blessed, and by hastily publishing on the other, every thing that comes to hand from indirect sources.

But is there no way in which God's work can be spoken of, in detail, to the promotion of his glory and honour? Is there no faithful chronicler, who can portray the awful solemnity, the overwhelming interest, the alternations of joy and sorrow, hope and fear, that agitate the soul of God's professing people? Is there none that can portray the deep agony of the impenitent, under conviction; the heavenly tranquility, peace and joy in the Holy Ghost, which accompanies a sense of pardon in the penitent? Is there none that can tell of the amazing displays of God's power and grace among the aged and the young, the high and the low, the rich and the poor? Shall we see gospel-hardened sinners, aged infidels and scoffers, brought nigh by the blood of sprinkling? Shall we see jewels picked up from the very dregs and sweepings of society, washed and purified from the rubbish of their iniquity? Shall we see the giddiness of youth solemnised and consecrated; the hissings of infancy, and the prattlings of childhood, attuned to the praises of Jehovah? Shall we see families that had been rent, and torn, and distracted, by the inroads of vice and crime, and almost every species of ungodliness, at length healed and united, restored to the peace and good will of society, and made happy and joyful in their own little circle, around the domestic altar? Shall we see and know all such things as these, and yet not find one solitary individual who will adequately describe them, or even allude to them in a distinct and impressive manner? The thing ought not so to be. It is wickedness; we fear great wickedness, in the sight of God. Angels magnify the name of God in view of such things as these; and shall the blood-bought trophies of redemption be silent? "I tell you," said the Saviour, in a case not altogether dissimilar, "I tell you, that if these should hold their peace, the stones would immediately cry out."

The present period, particularly in this state, is without a parallel in our former history; and the work is still upon the increase. Is it not time, then, to begin to speak out for the Lord? For our own part, we are tired with waiting.—We have held our peace long enough; and if our correspondents will not venture to speak to the public through our columns, we will try in some manner to supply the deficiency, in the person of an editor.

Ministerial Concert of Prayer.—A correspondent of the Vermont Chronicle mentions having recently attended an association of clergymen, who came to a resolution to devote the regular season of family worship every Sabbath evening, to prayer in behalf of the children of their own and of each others' families. More than eighty children were enumerated; and not more than one out of six of that number, was believed to be pious.

Inauguration.—Rev. C. B. Storrs was, on the 9th ult. inaugurated president of the Western Reserve college, Ohio. The inducting ceremonies were performed by Rev. C. Pitkin, president of the board of trustees. The inaugural address, as appears from the Hudson Observer & Telegraph, set forth the pre-eminence which should always be given to moral culture, over that which is merely physical and intellectual. "Never," says the editor, "were we so deeply impressed with the worthlessness of unsanctified attainments." The remark, however, was designed as a comparative one.

Presbytery of Cleaveland.—At a recent meeting of this body, at Elyria, Ohio, Rev. J. J. Shipherd was installed pastor of the church and congregation at that place. Sermon by Rev. Professor B. Green, of Western Reserve college. On the following day presbytery adjourned to Dover, where the pastoral relation between Rev. John M'Crea and the church at that place was dissolved, by mutual request.

A Schism.—A gentleman in Paris writes to a friend in New-York, that a great schism is about to take place among the Catholics of France, the precise nature of which remains involved in some doubt. "The Rev. Mr. Wilkes (says the writer) remarked to me, that it was one of the most important events to the christian world, that has taken place since the reformation. It is said 3000 priests in France are about abjuring popery by a simultaneous act."

Temperance Taverns, are establishments that cannot fail to meet with universal approbation, from the friends of good order and sobriety; and it is a happy circumstance that their number is gradually increasing. It seems, however, very possible that they may not all be duly patronised, though their numbers are still very small. A correspondent wishes us to urge upon the friends of temperance every where, a due consideration of this subject. These establishments are thought of great convenience. They are places of such quietness, comfort and economy, that the mere principle of self-interest should seem to secure a sufficient amount of patronage. But our correspondent fears, on the contrary, that "every temperance sign in the country will yet have to be converted into a bonfire, for the amusement of tipplers," unless the subject excites more attentive consideration. The friends of temperance, no doubt, ought to look well to this subject. "There is special need of patronage," adds the writer, "from the consideration that the enemies of temperance are all alive, and that interested persons among them are sparing no pains towards contributing to break down these establishments."

Another Theological Seminary.—The Evangelical Lutheran Synod of South-Carolina and the adjacent states, have resolved to establish a theological seminary, for the benefit of that denomination.

Charleston, S. C.—A meeting has lately been held in that place, for the establishment of a city mission, such as have been instituted in Boston and in New-York. Ought not Utica to have such an establishment.

Sabbath School Cause.—At a recent public meeting in Worcester, Mass. it was resolved to raise five thousand dollars within that county, in aid of Sabbath schools in the valley of the Mississippi. This is noble.

Abolition of Suttees.—The burning of widows has been abolished in Bombay, by authority. The British provinces in India have all laid a strong hand upon this inhuman practice.

The Presbyterian.—This is the title of a new paper just issued in Philadelphia, under charge of Rev. J. Burtt, as editor. The paper is large in size, and highly respectable in appearance; and the nett proceeds of it are to be divided between the boards of missions and of education of the General Assembly.

To our friend "B." at the south, who some weeks ago sent us a communication, setting forth his views on a question of order, respecting the admission of members from one presbytery into another, we owe a word of explanation. The article sent us is a perfectly fair one; it involves an important question; and the writer, we think, has correct views of his subject. Still, we fear that the insertion of the article, at this period of special solemnity and deep interest in the churches in this part of the country, would be rather unseasonable; a fact which of course could not have been known to a distant correspondent. At almost any other time, it would have given us great pleasure to insert the article.

Rev. Dr. Brown, late of Cazenovia, and more recently of Boston, has accepted of a call at Hadley, Mass. as successor to Rev. Dr. Woodbridge.

For the Western Recorder.

REVIVALS.—No. VII.

Mr. Editor—As the inquiries of "Bellamy," in the last Rocorder, appear to have been made in the spirit of christian candour, I will endeavour, with as little delay as possible, to give them a satisfactory answer. The inquiries all seem to hinge on two principal points, viz: the doctrine of divine sovereignty, and the doctrine of Arminianism. To the first of these I shall confine my remarks, in the present number.

"Bellamy" says, while alluding to the doctrine of sovereignty, that God sends his showers of mercy on one place, and withholds them from another, just as he sees fit. There is, abstractly speaking, much truth in the assertion. The figurative idea of showers, however, does not exactly represent the case; for natural showers of rain, &c. as every one knows, have no possible connection with human instrumentality. If they had this connection, then indeed the case might be justly represented by the figure. If men were actually co-workers with God, in promoting such natural showers; and if God had promised to bless them in their labours, in this department of effort; then the analogy between natural and spiritual showers would indeed be perfect. Then we might say to men, It is your duty to have showers. You are guilty for not having them. God commands you to put forth at once the prescribed exertions, towards the promotion of showers; and in this attitude of active obedience, to ask and receive them. God is more willing to give you these showers, than earthly parents are to give good gifts to their children. Go on and labour, trusting in God, and he will fulfil all his engagements to you, in such a manner as still to be consistent with his own sovereign purpose.

To this statement Bellamy would readily accede. Thus far we should not differ. Yet when we come to talk about the precise methods of employing this instrumentality; then, it seems, we should differ essentially. He would say, that since the methods of doing certain things required of us, are left in a great measure at our own discretion, we ought to do them in such a way as should seem most obviously to correspond with God's undeclared purposes. I should take just the opposite course, and adopt such methods, in themselves lawful, as would be likely to lead to the result desired. He would say, even in a period of greatest drought, that as God's precise time of sending the shower was unknown to us, we ought to apply the prescribed instrumentality in an *indefinite way*, so as by all means not to interfere with the undeclared purposes of God; so as, for instance, not to be aiming at having a shower to-day, lest it should interfere with God's undeclared purpose of sending it to-morrow. I would, on the contrary, look around me upon the decaying vegetation, and say this is evidently perishing for want of rain. God is good. He tells us he is willing and ready to send the rain, as soon as we are ready to put forth the prescribed exertions; and to ask and receive it. So let us endeavour to adopt such methods of procedure in this business, as to have the rain without further delay. Now, which of us is in the right, an example, still more familiar, will enable us to see.

God is a sovereign in the dispensation of temporal bounties, as much as he is in relation to blessings that are spiritual. It is determined in the divine mind, that one agriculturalist, for instance, shall have a good crop, or that he shall have a poor one, while another shall be entirely destitute, and the individuals are definitely fixed upon. The means prescribed, are tilling the ground, sowing the seed, and making enclosures, while the exact methods of performing these operations are left optional. Now, as the event of having or not having a crop is already fixed in the divine purpose, how shall the agriculturalist proceed? Would Bellamy be prepared to tell him to adapt himself to this undeclared purpose, by doing his work in a manner perfectly fortuitous? Shall he give the ploughman no specific directions in reference to the nature of soils, the seasons, or the state of moisture or drought? Shall he tell him to plough any field he may chance to find? Shall he tell the sower to cast the seed just when and where he chooses, throughout the wide landscape before him? and tell his hedger to make his enclosures at random? This, according to Bellamy's practical notions of sovereignty, would seem to leave the divine purposes quite unembarrassed. Yet the course directly opposite to this is the true one; and the man who views the doctrine of sovereignty correctly, under this aspect of circumstances, would not fail to pursue it. He would every where study the nicest principles of adaptation towards the desired result. It is his business to do so. He will be ingenious in devising methods. He will avail himself of every practicable facility, and never dream, all that while, that he is danger of trespassing upon the bounds of God's prerogative.

And thus it is, precisely, in reference to spiritual blessings. Persons in a state of probation are not to inquire directly how much grace it may be God's purpose to give them, or when he is to bestow it, or whether he is to make them at all the subjects of his grace. Yet they are to become at once reconciled to him; and thus be striving difinitely to make their calling and election sure. They are to use to the utmost, and in the best possible manner, the means of grace that are within their reach. In every thing they are to be co-workers with God; and in things that are of a discretionary character, they are to exercise judgment and discrimination, and study out methods of self-discipline and of self-denial. They are not to do these things at random. They are to become apt scholars, and avail themselves, as far as may be, of subsidiary helps. They are not only to throw aside every needless weight, but are to seize upon every proper facility. They are to do this in all their converse with heavenly objects, and in all their intercourse with the world. In every thing they are to calculate on high attainments; and are thus to press forward in the ardour of expectation; not apprehending in this course of duty, the least possible embarrassment respecting the undeclared purposes of their heavenly Father. The Christian may, to a greater or less extent, choose his own measures. He may choose his own hours of devotion, his books, his friends, his occupation. He may pray standing, sitting, or kneeling, audibly or silently, by night or by day, morning, evening, or at midnight; and if he pleases, spend whole days in fasting, and whole nights in prayer. He may pray for others, or may be made the subject of prayer. He may meditate, converse, exhort, or entreat. The whole vineyard of his Master is open before him, as a field of effort; and it is left for him to work faithfully. Whatever, in the providence of God, his hand findeth to do, he must do it in the best possible way, and with all his might, and without procrastination. Thus doing, he pursues the course which a sovereign God himself has pointed out; and who shall say that such a course is in any danger of interfering with his glorious purposes. Such an assertion would be absurd and wicked.

What I have here said of individuals, is equally true of churches, as *collections* of individuals. These are bound to pursue substantially the same course; and the man who would order it otherwise, is the very man, who, of all others in the world, would interfere (if such a thing could be) with God's undeclared purposes.

The preacher of righteousness is not to scatter the good seed at random, over the face of his congregation, with the idea that God's mere undefined purpose of sovereignty will suffice for the rest. He is to speak to the people in private, as well as in public. He is to preach from house to house, in season and out of season; to warn his people day and night, with tears. He is to rightly *divide* the word, and give to *each his portion*. These things he is commanded to do; and obedience is safe. The brethren, also, are to take away the stumbling-blocks; to pray with and for each other, individually and collectively. They are to be up and doing, and to labour and pray in earnest for the salvation of souls. They are to apply the means of grace definitely, and with believing expectation. They are to be ingenious in devising proper methods; judicious in adopting suitable plans and measures. They are to be *wise* in *winning* souls to Christ. They are, in a certain sense, to become all things to all men, that they may by all means save some of the multitude who are perishing. In this way alone, can we expect the blessing to descend on souls ready to perish. O, the unfaithfulness of the churches of God! Alas, for such of us as are ministers! Where is the man who is wholly free from the blood of souls?

Your's, &c. WHITEFIELD.

POLITICAL.

CONGRESS.

Monday, Feb. 21.—In the Senate, Mr. Hayne, of South Carolina, enquired whether the committee on internal improvements, to whom had been referred that part of the President's message on that subject, would report during the session.

Mr. Tyler, chairman of the committee, stated that he had drawn a report responsive to the message, in which Mr. Poindexter, another member of the committee, had concurred, which had been submitted to the committee, and had been for some time in possession of the senator from New-York, (Mr. Dudley), who had for reasons best known to himself, and which he was bound to suppose were satisfactory to him, declined to express any opinion on the subject, either one way or the other, and had thereby prevented any report from being made.

Mr. Dudley, in a few words, justified his course, by saying he did not consider the country would be benefitted by the making of a report on the subject.

Mr. Hendricks said he and another member of the committee were in favour of internal improvements, and did not doubt the power of the general government to construct them; but that he thought when so much business was before the Senate, its time ought not to be occupied in the discussion of an abstract principle.

Mr. Poindexter said, the report drawn by the senator from Virginia was a very able document, and would, he had no doubt, be entirely conclusive and satisfactory to the people of the United States against the system, on account of the waste of public money, and its corrupting influence, provided it could meet the public eye, but that the senator from New-York had prevented the presentation of the report, and that the responsibility rested with him.

In the House of Representatives, Mr. Everett concluded his speech, in support of his resolution to instruct the committee on Indian affairs to report a bill to repeal the law of last session for a removal of the Indians. Able and learned as Mr. Everett has been on all occasions, this speech against a violation of the constitution, solemn treaties, and laws, and in behalf of suffering humanity, and the honour of the nation, will, in the estimation of the wise, of the good, and of the patriot, be considered as entitling him to a high rank amongst the best and most talented men of the country.

Mr. Hayne, of Georgia, replied, and dwelt principally on the sovereignty of the state of Georgia.

Mr. Bell, of Tennessee, followed in reply to Mr. Everett, and addressed the house more than an hour; when being somewhat exhausted, in consequence of recent ill health, he suspended his remarks until the subject should again come up for consideration.

Tuesday, Feb. 22.—In the Senate, Mr. Tazewell's motion, to strike out of the general appropriation bill, the appropriation for paying the commissioners who negociated the Turkish treaty, was again under consideration.

Mr. Tazewell advocated his motion in a speech of two hours, on the ground that the mission was an unconstitutional act, and a violation of the rights of the Senate; that the power of appointing foreign ministers belonged to the President and Senate jointly, and not to the President alone; and that the Senate ought not to pass over this violation of their rights without condemnation.

Mr. Kane replied briefly to Mr. Tazewell, and was followed by Mr. Woodbury, who said he was pleased with the treaty, and would give the commissioners who concluded it a fair compensation for their services.

The House of Representatives were engaged in the consideration of local bills.

Wednesday, Feb. 23.—In the Senate, the Vice-President presented a message from the President of the United States, relative to the intercouse law with the Indians, of 1802, in obedience to a resolution of the Senate; 3000 copies of which were ordered to be printed.

Mr. Tazewell's motion was again under consideration. Mr. Livingston opposed the motion in a speech of two hours.

In the House of Representatives, the bill for the relief of insolvent debtors of the United States was passed, ayes 130, noes 22.

Thursday and Friday, Feb. 24 & 25.—In the Senate, both days were occupied with the further discussion of Mr. Tazewell's motion.—On Friday the question was taken, and the motion was carried, ayes 22, noes 21. A proviso offered by Mr. Webster, to appoint a charge d'affairs, instead of a minister, to Turkey, was also carried, ayes 37, noes 7.

In the House of Representatives, a resolution was adopted, ordering 6000 copies of the reports of the judiciary committee to be printed; and a bill was passed, appropriating $100,000 to build a new custom-house in the city of New-York.

STATE LEGISLATURE.

Monday Feb. 7.—In the Senate, the consideration of the bill for the construction of the Chenango canal, was again resumed, in committee of the whole. The committee was addressed by Mr. Hubbard in favour of, and by Mr. Benton in opposition to the bill; when the question was taken on the first section, and it was rejected, ayes 14, noes 15. The committee then rose and reported.

On the question to agree with the committee of the whole in their report, Mr. Maynard moved to amend it, by re-instating in the bill the first section, which had been rejected by the committee. A division was called, when the motion was lost, ayes 14, noes 16, as follows:—

Ayes—Messrs. Allen, Armstrong, Cary, Foster, Fuller, Hubbard, Lynde, Mather, Maynard, Porter, Seward, Sherman, Tracy, Wheeler.

Noes—Messrs. Beardsley, Benton, Bronson, Con lin, Deiz, Dodge, Gere, M'Lean, Quackenboss, Rexford, Sanford, Talmadge, Throop, Todd, Warren, Wescott.

So the bill is virtually *rejected*.

In the Assembly, the bills to incorporate the Madison county, Oswego county, Montgomery county, and Ulster county banks, were severally read the third time and passed, ayes from 96 to 102.

Tuesday, March 9.—In the Senate, Mr. Dodge reported a bill to repeal an act appointing commissioners to lay out a road from Sherburne, in the county of Chenango, to Waterville and Utica, in the county of Oneida.

The remainder of the day was occupied in committee of the whole, on the bill to reduce the militia parades. A great deal of desultory debate was had, and numerous amendments were proposed, most of which were rejected.—The only one of importance adopted, was, the one making the term of service for officers *eight* years, instead of *four*, as it originally stood in the bill. Mr. Dodd moved to rise and report, for the purpose of referring the subject to the adjutant-general, to report to the next legislature. This motion was lost. A further debate ensued; when the committee rose and reported progress.

In the Assembly, Mr. M'Dowell laid on the table a resolution for the Legislature to adjourn on the first Monday of April.

The House went into committee of the whole, on the bill brought in by the select committee on that part of the Governor's message relative to this subject, *to abolish imprisonment for debt.*

The first section is—"From and after the 4th of July next, no person shall be arrested or imprisoned on any civil process, issuing out of any court of law or equity in this state, for the recovery of any debt or damages arising upon any contract, express or implied, either before or after judgment."

Mr. Watson said he was in favour of abolishing imprisonment for debt; but he was not disposed to pass an ex post facto act. He would not take away the power now existing, to collect debts, contracted under the present law.

Mr. Speaker hoped the first section would be passed without debate. All agreed as to its correctness; all the difference is as to the details of the bill.

After some further debate, the words "the 4th of July," were struck out; leaving the time for the commencement of the act to be determined on hereafter. The first section then passed, and the committee rose and reported progress.

The committee of the whole then took up the bill for the establishment of a race course in Kings county. After considerable debate, the first section was rejected; when Mr. Jermain offered an amendment, to repeal all laws authorising horse-racing; but before the question was taken, the committee rose, and were refused leave to sit again.

Wednesday, March 2.—In the Senate, Mr. Allen, from the committee on banks, reported the several bank bills received from the Assembly, without expressing any opinion either in favour of or in opposition to their passage. The bills were referred to the committee of the whole.

The committee of the whole had again under consideration and passed the bill to reduce the militia parades. A section, on motion of Mr. Allen, was added to the bill, which excludes from its provisions the artillery and uniform companies in the city of New-York, and also the commissioned officers throughout the state.

Mr. Talmadge moved to lay the report of the committee on the table, with the view of introducing a resolution to refer the whole subject to the adjutant-general. This motion, after some remarks by Messrs. Tracy, Maynard, Benton, and Throop, was carried.

The bill introduced by Mr. Maynard, providing for the appointment of canal commissioners once in three years, by the Legislature, was then taken into consideration, and rejected, 16 to 7.

In the Assembly, the committee of the whole again took up the bill to abolish imprisonment for debt. A long time was spent in settling the details of the bill. Before the final question was taken, the committee rose, for the purpose of further examining the details as adopted.

Thursday, March 3.—In the Senate, the annual report of the Regents of the University was received, from which it appears that the Regents have received the annual returns of Union and Geneva colleges, and from fifty-eight academies subject to their visitation. The whole number of students that have received instruction in Union college, during the past year, is 227. In Geneva college, and the preparatory school attached thereto, 118. There have 179 students attended the lectures of the medical school of the western district.

In the Assembly, a resolution was adopted, authorising the canal committee, to whom was referred the memorial of Gerrit Smith, charging Henry Seymour with a violation of his duty as canal commissioner, in respect to the waters of the Oswego river and canal, to send for persons and papers.

A report was received from the canal commissioners, on the subject of the Black river canal. It was decidedly and fully against the measure. Double the usual number of copies were ordered to be printed.

Friday, March 4.—In the Senate, no business of importance was transacted.

In the Assembly, a memorial was received from Gerrit Smith, more particularly specifying his charges against Henry Seymour. Referred to the canal committee.

Mr. Moorehouse laid on the table a joint resolution, declaring that it is the opinion of this Legislature, *that the United States bank ought* NOT *to be renewed.*

Saturday, March 5.—In the Senate, a petition was presented from the inhabitants of Utica, for the incorporation of a company, to construct a rail-way from the tide-waters of the Hudson to Utica.

In the Assembly, the proceedings were unimportant.

FOREIGN.

London papers to the 20th January, were received by an arrival at Boston, on Monday of last week.

Portugal.—The accounts from the frontiers of Poland, state that the Emperor of Russia has given orders to Col. Hauke to inform the Poles, that if he should be driven to the last extremity, Warsaw will be destroyed, and Poland incorporated with the Russian empire.

Arrest of Messrs. O'Connell and Lawless.—Letters reached Liverpool on the 20th from Dublin, announcing the arrest of these two gentlemen by order of the Irish government. Mr. O'Connell is stated to have used most unmeasured language, which instantly attracted the notice of the law-officers of the crown, and they therefore determined to hold him to bail, to answer for his conduct before a bar of criminal justice. Bail was instantly tendered and received, and a report states that a few moments after his liberation, Mr. O'Connell was again in the popular arena, in the prosecution of that career which government sought to arrest.

North-Eastern Boundary.—The London Morning Herald has the following plaintive article on the boundary question, just decided by arbitrament of the King of Holland:—

"We understand that the boundary question between the United States and British America has been awarded by the King of Holland, in a way not at all likely to give satisfaction either to Great-Britain or her colonies. The manner in which compensation juries not unfrequently act—namely, by a kind of compromise, or halving the amount in dispute—appeaas to us to be the way in which his Dutch majesty has acted with regard to this great boundary question. If our information be correct, he has divided the territory claimed by us, but disputed by the United States, into two parts, and in so doing, he has given to Jonathan "the better half." He has, in fact, brought the boundary line within about twenty miles of the river St. Lawrence, by which the territory of the United States will be within thirty miles of Quebec, the capital of British America. Upon what principle the line has been run we cannot understand. The only supposition that we can come to is, that this question, which has been so long under consideration of his majesty, has been at last hastily concluded, in a fit of displeasure at the non-interference of Great-Britain with respect to the impending disseverment of his own territories. It has always appeared to us that this method of settling the question should have been avoided. We have not the least doubt, that, had our government offered to have thrown open the West-Indian trade to the Americans, on condition that they should have given up to us the disputed territory, that the proposal would have been gladly accepted. As it is, "the reciprocity," as usual, when England is concerned, "is all on one side."

The following extraordinary article is from the Liverpool Journal, of Jan. 8:—

Singular Birth.—A poor woman in the vicinity of Winchester, was on Tuesday safely delivered of twins, united to each other precisely in the same manner as the celebrated Siamese youths, who have excited such curiosity in the metropolis.

Latest News.—London papers to the 25th of January, were received by an arrival at New-York on Tuesday last.

Turkey and Poland.—The London Morning Herald, of the 25th of January, says—"The The Russian army is at length upon its march, and a very few days must now bring intelligence of real operations. The cholera morbus has made its appearance at St. Petersburg, and this dreadful plague promises to befriend the Poles as much as the snow did the Russians in 1812, against Bonaparte."

The Poles have published a manifesto, in which they recapitulate the many wrongs and sufferings which they have endured. It is drawn with singular ability, and is signed by some of the first men in the nation. The following is the concluding paragraph:—

"If even in this struggle, the dangers of which we do not conceal from ourselves, we were to fight alone for the interest of all, full of confidence in the sanctity of our cause, in our own valour, and in the assistance of the Almighty, we will fight till our last grasp for liberty; and if Providence have destined this land to perpetual slavery; if, in this last struggle, the freedom of Poland is to fall beneath the ruins of its towns, and the bodies of its defenders, our enemies shall only reign over deserts; and every good Pole, when dying, will carry with him the consolation, if heaven has not permitted him to save his own liberty, and his own country, he has at least, by this deadly combat, placed the liberties of threatened Europe under shelter for a moment."

France.—The dates from Paris are to Jan. 23d. There is nothing of special importance. The Gazette de France and the Quotidienne of Friday, (Jan. 1st), are bordered with black, in sign of mourning on account of the martyrdom of Louis XVI. The other journals make no allusion to this once solemn anniversary.

Belgium.—The National Congress of Brussels were still discussing the election of a king to the vacant throne, but had not as yet come to any conclusion.

London, Jan. 24.—The Polish envoy who has arrived in this country, has not had an interview with any of the ministers, it being contrary to etiquette to receive delegates from a revolted people, who have not even yet claimed entire independence. The objects of his mission, however, are well known, and we can state, from a good source, that there is a disposition both here and in France, to promote them.—*Court Jour.*

Boundary Question.—The London papers, by this arrival, give opposite accounts of the decision of this question; some asserting that it is favour of Great-Britain, and others that it is altogether in favour of the United States. The New-York Journal of Commerce, of the 2d inst. makes the following statement, on the authority of a letter from a very intelligent source:—

"The result will be far more satisfactory to the Americans than to the British. We lose a small section of territory at the extreme northern point of what we have heretofore claimed in the state of Maine, and gain that (to us) very important position at the head of Lake-Champlain, called Rouse's point, on which the United States, a few years since, commenced erecting heavy fortifications, but afterwards abandoned them, on its being discovered, as was supposed, that the position fell within the Canada territory."

DOMESTIC.

Interesting Report of the Finances of the State. A most elaborate and interesting report was made in the Assembly, on Saturday, (26th ult.) by Mr. Selden, of New-York, chairman of the committee of ways and means, on the subject of the finances of this state. The report itself, independent of the exhibits, contains *eighty-two* close written pages, and is a document which reflects great credit on the intelligence and industry of its author. That part which proposes a distribution of the surplus revenues of the general government, among the several states, may be the means of causing this important subject to be soon generally agitated. We have made the following abstract of the report:—

The first inquiry of Mr. Selden is, whether the state be possessed of any property or revenues sufficient to meet the current expenses of government. In pursuing this inquiry he admits, for the purpose of argument, that the general fund is of the value stated in the comptroller's report; that is, that its nominal value and real value are the same, viz. $1,312,000. He admits the revenue which this fund is capable of producing is also equal to the amount set forth in the comptroller's report, viz. $113,500. He then ascertains the amount of expenditures of government chargeable upon the general fund to be $402,202: leaving a deficiency of $288,700.

He then goes into an inquiry what would be the result of borrowing money from year to year, for the purpose of paying these expenditures, up to the year 1845; and shows that by paying a debt due to the school fund by the general fund, and deducting the interest upon the principal collected from year to year, as stated in the comptroller's estimate of revenue, that there will at the close of 1845, be created a debt for the expenses of government, of upwards of $20,000,000; and that the general fund will at that time be reduced to $683,000; leaving a balance of $19,000,000 of debt; and this, too, under the hypothesis that the whole canal debt is paid.

To avoid this state of things, he recommends an annual tax of one mill on the dollar, which will produce about $320,000 revenue.

The second part of his report is an examination into the actual situation of the funds of the state, wherein he shows that this fund, instead of being upwards of $1,300,000, is less than $1,000,000, and he recommends some essential changes in the mode of keeping accounts in the comptroller's office.

In another part of his report, he enters into an examination of the canal revenues, and maintains that no part of these revenues can be appropriated to the expenditures of the government; and that it would be a violation of the constitution, and of the contract with the fund holders, so to do.

He then proposes, for the purpose of preventing the accumulation of monies in the hands of the commissioners of the canal fund, certain changes in the mode of investment, whereby the commissioners shall be authorised to issue a deferred stock for one half the amount, provided the holders of the stock will receive the other half in cash.

The report also enters into an examination of the situation of the school fund, and alleges that the state, in consequence of not making necessary provisions to meet the demands upon the government, has driven the comptroller either to suffer drafts upon the government to be dishonoured, or to violate this fund to the extent of about $150,000; although under the constitution it was inviolably appropriated to the support of common schools.

The report closes by proposing that a resolution should be adopted by the legislature, and should be sent to the legislatures of the different states for concurrence, recommending that the surplus revenue of the general government shall be distributed among the different states, according to their population, to be estimated in the manner pointed out by the 2d section of the first article of the constitution of the United States for the apportionment of representatives and direct taxes.—*Albany Dai. Adv.*

New York Market.—The intelligence by the last arrival from England raised the price of flour in New-York market about 2s per barrel. Troy flour is at $6.75, and western at $7.

Gen. Jackson again a Candidate.—In answer to a communication from a committee of his friends in the Legislature of Pennsylvania, Gen. Jackson has consented again to become a candidate for the presidency.

The Comptroller received an anonymous letter by the western mail, on Sunday last, enclosing *thirty-five* dollars, and containing the following words:—"This money belongs to the canal fund; you will please appropriate it accordingly."—*Argus.*

The Legislature of Alabama have rejected a bill to extend the state jurisdiction over the Indian territory within its boundaries.

MARRIED,

In this village, on the 28th ult. by Rev. Mr. Smith, Mr. *T. Lloyd Smith*, to Miss *Sarah Sutphen*, both of Sherburne, Madison co. Also, Mr. *Lorenzo D. Hale*, of Pulaski, to Miss *Lydia S. Smith*, of Sherburne.

At Canton, St. Lawrence co. on the 28th of January last, by Rev. Hiram Johnson, Mr. *Thomas R. Gold*, of Whitesborough, to Miss *Martha Raymond*, daughter of the late Judge Raymond, of Potsdam.

DEATHS.

In this village, suddenly, on Sabbath morning last, Mrs. Laura Lansing, wife of Rev. *D. C. Lansing*, and daughter of the late Rev. *Caleb Alexander*, aged 37. The deceased was a person whose worth cannot be adequately described. Meek, quiet, tender, affectionate, retiring, in her deportment, she was distinguished alike for her domestic virtues and for the graces of the Spirit; and though the cares of a numerous family greatly occupied her attention, they did not drive her from the mercy-seat, nor render her in the least forgetful of the precious interests of Zion. She was much in prayer, and she knew in whom she believed. Previous to her last sickness, and during the present revival, she had the blessed privilege of seeing several of her children turn to the Lord, and some of them added to his professing people. This merciful dispensation seems in some measure to have prepared her and her beloved family for the hour of trial. When about to be separated from a tender husband and nine children, several of whom were small, and one an infant, a few days old, she felt that she could cheerfully commit them all to the arms of her adorable Saviour. He would take care of them and her. She felt his gracious presence. He was sensibly near her. Her soul was tranquil, and her countenance beamed with heavenly love. Though her pains were excruciating, not a murmur escaped her lips. Death was a welcome messenger. Though it was to inflict on her friends, and upon the church of which her husband is the pastor, a loss which seems irreparable; it was to introduce her into the presence of that Jesus, whose name had for a long time been increasingly precious to her—into his presence, where she knew there was fulness of joy. Yet while she saw heaven opening before her, and felt that she was about to enter the place where there is no more sorrow and sighing, and where God would wipe away all tears from her eyes, she did not lose her habitual sense of unworthiness. It was then her express desire that her own name might not be mentioned in terms of commendation, nor any qualities which in the judgment of her partial friends, she might seem to possess, be made the theme of eulogy. On this point her language was strong and decided. Jesus knew her heart. He knew she was unworthy, and to him all glory was to be ascribed. Still her soul was joyous and triumphant. Her language was full of heavenly peace. "Sweet Jesus," "precious Jesus:" "To-morrow may I go home? Why not to night? why not to night?" When she joined for the last time with her husband in prayer, she added with delight, "Jesus is my rock, and my fortress; my high tower and my defence. Jesus, into thy hands I commend my spirit."—These were her last words. Soon after, without a groan or a struggle, she fell asleep.

Yesterday, at 10 o'clock, A. M. the infant of the deceased breathed its last.

The funeral of Mrs. Lansing and the infant, takes place this morning, at the Bleecker street church, at half past 10 o'clock.

In this village, on Friday the 4th inst. Mrs. *Charlotte Hooker*, wife of Col. James Hooker, aged 42.

In Geneseo, on the 1st inst. Mrs. *Naomi Wadsworth*, wife of James Wadsworth, Esq. aged 53.

In Ogden, Monroe co. on the 22d ult. Mrs. *Lucy M. Sedgwick*, wife of Rev. A. Sedgwick, pasor of the presbyterian church in that town.

List of Letters received at the office of the Western Recorder, during the last week.

Thomas North, A. I. Peck, Philip Smith, C. Strickland, A. Young, W. Fuller, P. M. B. Niles, P. M. Norman Seymour, A. Babcock, P. M. S. Maynard, F. Hobley, A. Chandler.

NEW HARD-WARE AND SADDLERY STORE, IN NEW-YORK,
No. 107, Pearl Street, corner of William and Pearl Streets, Hanover Square.

WILLIAM J. BUCK, (late of the firm of James Dana & Co. Utica), having connected himself with a Hardware House in Birmingham, England, has commenced the Hardware and Saddlery Business in New-York. The business will be done under the firm of "*W. J. Buck.*" They will be supplied with a complete assortment of GOODS, selected with care, and bought for cash. They intend to sell at a small profit, for cash, or on a liberal credit, to good men. They respectfully invite all persons wishing to purchase Goods in their line, to call and examine their assortment and prices. *New-York, March* 8, 1831. 10w3

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,
64, WATER STREET,
(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.
New-York, March 4, 1831. 10w10

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses Catherine B. & Julia A. Hayes. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing,	$2 00
.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - -	3 00
.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry,	5 00
.. Needle-work, of every description, drawing, & painting, in its various branches,	6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss Hayes, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. Salmon Strong, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'ry.*
Clinton, Feb. 21, 1831. 8w10

TO LET,

THE STORE, No. 76, Genesee street, with or without the Warehouse in the rear attached to it; and the rear Office in the 2d story. Also, the two story Brick House in Lansing street, next door to H. Denio, Esq.; and a House on Seneca street. Possession given immediately. Enquire of
PARKER & HASTINGS.
Utica, Feb. 22, 1831. 8

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—
Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.
Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

MUSICA SACRA.

THE 9th edition of the Musica Sacra is just published and for sale by HASTINGS & TRACY,

POETRY AND MUSIC.

From the New-York Constellation.

It is said, that a few hours previous to the death of Rousseau, he requested one of his servants to carry him to a window, that he might behold for the last time the sun set, amidst the delightful scenery of France.

Gaze on, thou unbelieving one,
Take thy last lingering glance,
Of yon bright glorious setting sun;
'Twill rise again in France,
'Twill crimson oft her tower and stream,
It even on thy tomb may beam;
But never o'er that marble brow,
Again its lustre will it throw.

No, infidel, thine hour is come,
Ere yet another day
Hath issued from night's shadowy gloom,
A lifeless wreck thou'lt lay:
And that high gifted soul of thine,
Born like a sun, 'mid stars to shine,
Whose powers vast, and genius high,
Mind's loftiest own'd, that too must die!

'Tis false, and wrong thy creed hath said!
No, ne'er to man was given,
A soul to moulder with the dead;
It's rightful home is heaven!
Thine was created there to live,
When earth her myriads back shall give!
But now, alas! thy days are gone,
And heaven by thee, can ne'er be won!

In gorgeous tomb thy dust may lie,
Men long thy loss may mourn;
And fame will bear thy memory,
To ages yet unborn.
But who, to be like thee, would crave
A deathless name? Beyond the grave
Thou durst not look; there all is night;
Not even hope thy path can light!

E. B. L.

From the American Annals of Education.

MUSIC AS A BRANCH OF COMMON EDUCATION.

There are periods of exhaustion, and there must be hours of relaxation and repose, in the life of all, from the prince to the peasant, when we need some innocent amusement to employ and interest without wearying, and to exclude improper occupations; and this is greater in proportion as the intellect is less cultivated. There are moments of physical debility or moral discouragement, when the mind is almost incapable of operating upon itself. At such seasons, music is of great utility. It is perhaps the only employment which leaves the intellect wholly at repose, and on this account, is peculiarly important to literary men. In fact it forms the relaxation of considerable numbers of those on the continent of Europe.*

The popular vocal music introduced of late years in Germany and Switzerland, is peculiarly adapted to these objects. Without being trifling, it is cheerful and animated. Without being directly religious, or even didactic, it presents ordinary subjects under an aspect fitted to excite the nobler feelings, to elevate the thoughts above the world, and kindle the feelings of devotion. It comprises songs on the various objects and phenomena of nature, the rising sun, the rolling thunder, the still evening, the rich harvest; and presents something applicable to every circumstance of life. It thus associates common occurrences and objects with the most elevated feelings, and every view of nature calls forth the notes of pleasure, and the songs of praise to its Author. Such exercises are undoubtedly often mechanical at first, but their repetition cultivates the feelings they describe. It leaves an impress of softness, and produces a tendency upwards, which are useful to all, and it is of peculiar importance to those for whom it is generally deemed superfluous; I mean, whose minds are chiefly occupied with providing for the immediate necessities of life, and who are conversant with its ruder elements.

A passage of Vehrli's journal of his school at Hofwyl, presents a very interesting example of the influence of this species of music. "The last autumn I was walking with my children by moonlight. "How beautiful the moon rises, and shines so red over the lake," said one of them. Another instantly began singing the hymn—

"In still and cheerful glory
She rises mild before us;"

and all joined in chorus. Last summer, at the approach of a storm, they often sung the hymn beginning—

"God thunders, but I nothing fear."

They selected as appropriate to the marked divisions of time, the hymn which begins—

"The days that Heaven allows us here,
How swiftly do they fly;"

and sung it frequently at the close of the week."

The visitor at Hofwyl may often hear them sing in going or returning from their labours, especially at the unseasonable hours sometimes necessary for securing the harvest in this variable climate; and thus cheering their toils and elevating their thoughts and feelings above the little inconveniences and hardships they endured. A number of commissioners who visited the establishment, observed that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Vehrli himself observes, that he has uniformly found, that in proportion as vocal music was improved, a kind and devotional spirit was promoted among his pupils.

In furnishing an amusement of this kind, we shall divert from others of a doubtful or injurious character. In giving young men such a means of innocent excitement by music appropriate to their age and feelings, we diminish the temptation of resorting to stimulating liquors, and other questionable modes of producing cheerfulness. The editor has known and visited a village in Switzerland, where a set of drunken, disorderly young men were led, by the cultivation of vocal music among them, to an entire exterior reformation, which was regarded with as much surprise as the change in regard to temperance in our own country. He has seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking, and amuse themselves with singing songs and hymns adapted to improve the mind and elevate the heart, instead of the profane or indecent conversation or noisy clamour which is generally heard on such occasions.

But, aside from this benefit, music, of itself, has an effect which cannot be doubted, in softening and elevating the character. It diminishes the strength of the passions, by keeping them, for a time at least, in a state of inaction. It counteracts them, by producing the opposite and softer feelings.

In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule; all must act together, and in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

On these accounts vocal music has no small influence on school discipline. We were struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one and obedient to the other.

On this subject Luther observes—"The youth must always be accustomed to this art, for it tends to make men kind and virtuous;" and Plato says—"Pure and simple music is the sister of bodily exercise. As exercise imparts health to the body, so music imparts the power of self-government to the soul."

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* A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men, inquired what were their amusements. I was only able to answer—None. He expressed his astonishment, and added, "No wonder they die of study." He informed me that he spent a given portion of the day in practising instrumental and vocal music; and thought he could not live without the relief they afforded his mind.

MUSIC.

Vigneul de Marville tells the story of a person of distinction, who assured him, that being once suddenly seized with a violent illness, instead of a consultation of physicians, he immediately called a band of musicians; and their violins acted so well upon his system, that it became in a few hours harmoniously becalmed, and free from all disease.

It is related of Farinelli, the famous singer, that he was sent to Madrid to try his magical voice on the King of Spain. His majesty was absorbed in the profoundest melancholy; nothing could raise an emotion in him; he lived in a state of total oblivion of life; he sat in a darkened chamber, entirely given up to the most distressing kind of madness.—The physicians at first ordered Farinelli to sing in an outer room; and for the first day or two this was done, without producing any effect upon the royal patient. At length, it was observed, that he awaked from his stupor and seemed to listen; on the next day, tears were seen starting from his eyes; the day after, he ordered the door of his chamber to be left open; and at length, the perturbed spirit entirely left this modern Saul, and the musical voice of Farinelli effected what no other medicine could.—*Journal of Health.*

MISCELLANEOUS.

From the Vermont Chronicle.

HINTS TO PARENTS.

"JUST THIS ONCE," OR THE RULE BROKEN.

"Just this once," said the fond mother to herself, as she allows the cake or sweetmeat to slip into the mouth of her darling, in spite of her rules for preserving health. It is but a crumb, and how unkind to refuse the friend that so tenderly offers it; and just for once, it can do no harm. "I must pacify my child *this* time, at any rate," says the mother, pressed with the hurry of business. "I may grant an unhallowed indulgence, in such a case as this, and just for once," says she to herself. In the confusion, sometimes, occasioned by company, where the mistress does not preserve her calmness and self-possession, her disturbed manner necessarily propagating itself through the family, down to the youngest child; then is an urgent case; and the child must be kept quiet, at any price. "*Just this once,*" says the yielding mother.

A little child is learning to go to bed alone; the point is nearly gained, but something occurs to disturb its habits, and raise a spirit of rebellion. The mother, perhaps, is called away in the midst, and she directs that it be rocked to sleep *this once;* and so the whole work is undone; aye, more than undone.

The child throws down its hat or gloves; the mother finds them, and does not exert herself to enforce the rule that should send them to their place. "It is no matter, just *this once;* another time I will talk loud and long." Sometimes the child (and happy it is, if it's not a *young lady*) is suddenly called to go abroad; and then the agitation, hurry, and confusion, because the hat, cloak, or gloves, are misplaced! They did not happen to put it in place, "*just this once.*"

Rules had better not be made, if there is not firmness enough in the mind that makes them to resist temptation. In none of the ways of private life, do we see the want of steady principle, more than in the management of children, from the first breath they draw. In some happy exceptions, there is a native firmness of temper in the parent; and where it is wanting, it is supplied by principles dictated by conscience, and accompanied by an earnest effort after such a steady adherence to their principles, as will yield to no earthly feeling or solicitation.

There is a way of denying the wishes, and yet leaving the mind of the child in a pleasant state; and it may be learned and practised by all parents. This firmness of principle does not involve a constant series of denials towards the child; for it soon learns what to expect; and no one is quicker than a child, to understand a rule wherein itself is concerned, and to notice, too, the least deviation from it. These occasional compliances lead to the destruction of all principles; the effect on the parent is enfeebling to his own character, and the child, to foster an uneasy and disobedient temper, to subject it to the dominion of passion, and to lead on to evil consequences, more numerous than the power of human intellect can compute.

TURPITUDE OF SIN.

One reason convicted sinners do not feel as much distress as they can possibly endure, is, they have superficial views of the depravity of their hearts. A ray of light is awakenening. What then would be the feelings of the impenitent if they saw themselves as they are, and as God sees them! The bible represents sin as *abominable* in the sight of a holy God, as a thing he *hates*, as *loathsome* to him. Just in proportion as a man sees and feels the purity and holiness of his Maker, he sees and feels his own sinfulness. "I have heard of thee," said Job, "by the hearing of the ear; but now *mine eye seeth thee.* Wherefore I abhor myself, and repent in dust and ashes." Let sinners then *believe*, on the veracity of God, that they are what he describes, and they must feel convicted as deeply as they can desire.—*Evangelist.*

CASE OF LIFE AND DEATH.

If a person were under sentence of death, and there was any chance of deliverance, how importunate would his friends be in soliciting from the Executive a pardon; and if on the culprit's way to execution, he should refuse to accept the pardon tendered to him, what entreaties would be used to induce him to alter his mind. Christians! your impenitent friends are under sentence of death, they are going to execution, a pardon is freely offered, they reject mercy, and madly rush towards destruction. They are in eminent danger; it is with them a case of life and death. Will you not realise this? Warn them, entreat them, pray for them, beg them, with tears, night and day, to be reconciled to God through the blood of Christ, or they will not come unto him, and be saved.—*ib.*

LUKEWARM CHRISTIANS.

What a misnomer! A disciple of Jesus lukewarm? An heir of salvation cold and stupid? One, who has publicly professed to renounce the world, the flesh and the devil, cling to the world with idolatrous attachment? One who believes that all the impenitent will be driven into hell, careless and unconcerned amidst a crowd of sinners! How strange! Our blessed Lord looks upon such with absolute abhorrence, and as *loathsome* in his sight. Hear his words:—

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth."—*ib.*

MEANS OF REPENTANCE.

It is not the terror, but *the goodness of God*, that leads men to repentance. But how is this goodness expressed? By describing the awful nature of sin, declaring the fearful doom that awaits the finally impenitent, and pointing to the Lamb of God who takes away the sins of the world. The conscience must be awakened and alarmed, by the terrors of the law, before a sinner will stop and think. He must *see* his danger, or he will not *fly* from it. The words hell, damnation, and eternity, sound harshly in a sinner's ears, and he would like admission into heaven on easier terms than repentance. But it is God's goodness that reveals the wages of sin, and warns the sinner, and entreats him to escape the wrath to come.—*ib.*

COMMERCE WITH THE SANDWICH ISLANDS.

The United States consul, in an official letter to the Secretary of the Navy, says:—

"The commerce of the United States which resorts to the Sandwich islands, may be classed under five heads, viz. first, those vessels which trade direct from the United States to these islands for sandal wood, and from hence to China or Manilla, and return to America; second, those vessels which are bound to the Northwest Coast on trading voyages for furs, and touch here on their outward bound passage, generally winter in these islands, and always stop on their return to the United States by the way of China; third, those vessels, which, on their return passage from Chili, Peru, Mexico, or California, to China, Manilla, or the East-Indies, stop at these islands for recruits or repairs, to obtain freight, or dispose of what small cargoes they may have left; fourth, those vessels which are owned by Americans resident at these islands, and employed by them in trading to the northwest coast of California and Mexico, to China and Manilla; fifth, those vessels which are employed in the whale fishery on the coast of Japan, which visit semi-annually.

The commerce of the United States which annually visits to the Sandwich islands, amounts to one hundred and twenty-five vessels, estimated at forty thousand tons, and valued at five millions two hundred and seventy thousand dollars. This estimate is made from the average number of vessels which have visited these islands during the last three years, and will, I believe, be found to be very near the extent and value of our commerce at these islands.

THE COURT OF HOLYROOD.

The following is translated from a private letter from Paris, in the Courier des Etats Unis:—

The court of Holyrood (for there is a court there) appears to be given up to dissentions, as ridiculous as they are natural to the character of the persons of whom it is composed. We have a curious anecdote on this subject.

A French gentleman, having some business of importance with the Duchess of Berry, went to London to transact it. From London to Holyrood is not far, and he went thither, and wished to see the King. M. de Damas, a great stickler for forms, and deeply read in the genealogies of France, at first raised some difficulties, because he believed the gentleman not sufficiently noble to be presented. But when they had talked heraldry a little time, it was proved that the applicant was of a good family of Anjou, and could count pages and mareschals of France among his ancestors. Coolness was immediately changed into cordiality, and the gentleman was invited to dinner. A door-keeper cried, "The King, the King!" The little Duke of Bordeaux entered, to whom he paid his respects. An instant after, another door-keeper cried, "His Majesty, his Majesty!" It was the Duke of Angouleme. Then another door-keeper announced, "The King, the King!" and in came Charles X. My gentleman dined with these three monarchs, reflecting, that the family, instead of losing a crown by the July revolution, had gained two.

CYRUS.

Cyrus, the emperor of Persia, after he had long been attended by armies, and a vast train of courtiers, ordered this inscription to be engraven on his tomb, as an admonition to all men of the approach of death, and the desolation that follows it; namely, "O man! whatsoever thou art, and whencesoever thou comest, I know that thou wilt come to the same condition in which I now am. I am Cyrus, who brought the empire to the Persians; do not envy me, I beseech thee, this little piece of ground which covereth my body."

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 37a6 50	Havana, white, lb.	11a14
Western (canal)	6 62a6 87	—— brown	8a9
Rye flour	4 00a4 12	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 25a1 30	*Tallow.*	
—— western	1 45a1 50	American, lb.	6a7
Rye	70a75	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	40a44	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

Utica, Nov. 5, 1830. ROBERT PAUL, WILLIAM PAUL.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers' Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

THOMSON'S

CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre,* and *ratsbane.* ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.